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IN RECENT YEARS the Church has had greater success in making the Gospel understood and accepted by outcaste villagers, Congo pygmies, and headhunting tribes, than it has had in presenting the same message to millions of industrial workers in Europe and America.

This contrast must raise questions about the whole strategy of evangelism in great industrial cities. It is good that the World Council of Churches Commission on Evangelism, appointed to continue the work on the subject begun at Amsterdam, is making a thorough study of evangelism in industrial cities its first task. It was noticeable at Amsterdam that the Commission on Evangelism experienced greater difficulty in reaching agreement than any other Commission. The Christian approach to modern industrial workers was the rock on which the Commission split.

Nowhere is the question more practically and profoundly discussed than in a little book *La France, Pays de Mission*, now translated into English and published under the title *France Pagan?*¹ *La France, Pays de Mission* was a chaotic little book, the jottings of two hard-working French priests. The translator has reorganized the material and omitted some, but still the sentences tumble out in disorder. Yet

¹ *France Pagan?* Maisie Ward. Sheed & Ward, 10s. 6d.

NEWS LETTER

INDUSTRIAL EVANGELISM

THE COMMUNISTS TAKE
OVER IN PEKING

SUPPLEMENT

DAINGEROUS OPPORTUNITY

By

T. C. CHAO AND
RALPH LAPWOOD

a careful English reader will see both the clear logic of the writers' main ideas and the relevance of much that is said of France to our different British scene. The writers start with two premises. The first is a great love of men and a desire to see them brought to Christ and His Church. The other is the conviction that nothing, not even the Gospel, can overthrow the facts of sociology. They speak of "sociological laws which, if not as easy to state as the law of gravity, are quite as certain in their action". The evangelist in the modern world must, therefore, learn the sociological laws and then discover how to work through them for the redemption of men.

What do the writers mean by "Missionary France"? The leading member of the partnership, Abbé Godin, was a countryman of peasant stock. His life work (and he died at thirty-eight) lay first in the movement of the Jocists and then in the foundation of a new mission to the industrial proletariat of Paris, a description of which is given by the translator. Abbé Godin knew at first hand that in rural France there is at least a residual community life based on Christian values, and that though it may be difficult it is not impossible to recall men to active Christian faith. The oldest of the industrial towns which grew up between 1830 and the first world war, though in many respects they were evil and cruel places to live in, were still human communities. "Missionary France" is those industrial areas which, roughly speaking, have grown up since 1914. The largest of them is the industrial belt of outer Paris. The inhabitants are not the people whom the Church has lost: they are the descendants of the great population bulge of the nineteenth century, the people whom the Church has never had.¹

To many Christians concerned about evangelism, these industrial populations are "the masses". It is a commonplace to say that they are rootless, that they lack real community, that their thinking is not individual, but is dictated by environment or propaganda. But these two priests, working in and with the masses, greatly qualify this picture. They found, within the masses, small communities—the

¹ Cf. Daniel Jenkins' Supplement on London (C.N-L. No. 315).

working group of men in a factory, the young people who go hiking together or frequent a particular club or dance hall. Each man has his own *milieu* which effectively cuts him off from others. These groupings are materialistic, pagan, and cynical in outlook, for years of bitter struggle to keep alive have made them so. Persons in all sections of society are influenced, according to the writers, to the extent of some 50 or 60 per cent of their thinking by their environment, but in an industrial proletariat the influence of environment is far stronger because there is nothing to set against it. At any time this cynicism may give place to a kind of secular messianism because the sense of class is so deep and so strong.

The book is filled with examples of the way in which Christians, notably the Jocists (*Jeunesse Ouvrière Chrétienne*), have formed small groups of young workers, who have struggled with immense courage to live the Christian life. But Abbé Godin, living, working, and dying among these groups, was convinced that in the end the battle for Christ would be lost because again and again a boy or girl was confronted with the cruel choice of coming right into the Church and losing all contact with and hold over the others in his *milieu*, which meant breaking up his whole life, or, after a period in a group, giving up the struggle and lapsing back into his *milieu* to become an irrecoverable loss. Tragic stories are told of the results, including suicide, of this tension. It therefore seemed after long struggle, careful sociological study and great spiritual wrestling, that there must be a new experiment and Abbé Godin and his associates succeeded in winning some of the higher clergy to their point of view. The Church must try, they said, not to draw men out of their existing *milieu*, but to convert them within it, to make the sociological group the cradle of the Church. To do this it must not only influence members of these groups through keen laity: it must have priests equally deeply identified, and free to adapt the time-honoured usages of the Catholic Church to new circumstances. The result was the launching of the now famous *Mission de Paris*, with its priest-workmen.

The most valuable comment on this work from the English standpoint is to be gained from those who know the parallel situation in this country. Here is a letter from one of them, who has just returned from a visit to the *Mission de Paris* :—

“ It is all quite fascinating, and one must beware of becoming romantic about it ! The deep spirituality of it strikes one immediately one meets one of the *prêtres-ouvriers* ; so do the single-mindedness, the seriousness, the willingness to pay any price to secure a reintegration. It makes our usual English thinking on evangelism quite amateurish and even frivolous. And the patience in it all is so striking. They are so sure that what they are doing is right—what God wants in this situation—that they can ignore the question of results. For example, when I asked what the priests did and what happened as a result of their work, I was greeted with : ‘ What ’s that got to do with it ? Sometimes things happen, sometimes not ; but in twenty years’ time it will make a difference.’ That ’s a good lesson for us, isn’t it ? You will have read in the book of Abbé Depierre. He went four years ago to Montreuil, a communist suburb in east Paris, as a carpenter (although I think the book said he was a cobbler), took a lodging, got to know people in the locality through work and living there ; to-day he has built up a Christian community of a new proletarian type of workers’ families, has been requested by them to look after it in a pastoral way, and so has resumed a pastoral ministry—but with what a difference ! It is outside the parish church, it is an indigenous church, has baptized a real piece of the fabric of the local society, and therefore is producing new kinds of Christians with a new outlook. Accepted are such things as evening Mass and Communion, non-fasting, informal confession with frequency according to conscience, Communion before Confirmation, Mass in the homes, etc., etc. All quite natural.

“ One must remember the very different situation in France in which this problem is set, and beware of trying to reproduce the same thing in this country. What we can learn, apart from some general principles which I list below, is from the *attitude of mind* in France that permits such radical experiments as those of the *Mission de Paris*. What we should have to do here is quite different, but the following lessons stand out.

" 1. Individual conversions from the workers into our churches are not of much significance, when considering the whole strategy of Church vis-à-vis workers. The situation can be worsened by taking the cream off the milk, taking individual workers and involving them henceforth in a whole round of Church activities. (This happens !)

" 2. We must build Christian communities outside the churches, if (rightly or wrongly) the Church is a stone of stumbling. And we must be bold about this, since the task of evangelism is not the converting of individuals out of their *milieu* into the Church *milieu*, but rather the baptizing of a bit of the fabric of human society (which, of course, means converting individuals, but in their *own* setting). When this happens, it can grow because the leaven is *in* the lump.

" 3. We must recognize the Grace of God where that Grace is to be seen ; which means that we must work with ' semi-Christians ' (and, once you grant the phrase, there are many about !). It means a willingness to administer the Sacraments to those who are quite unlike normal church members in attitude, outlook, habit, etc. We must not expect people to be ' like us ' before we admit them as Christians.

" 4. We must face the fact that communities can be separate in ways other than geographical, e.g., they can be separate culturally. And this means that the parish system cannot be the sole expression of the life of the Church. (What a lesson this will be to learn !)

" 5. Looking to the sphere of the workers, we must have specialists, and must set about training them to do new things *appropriate to the English situation*—and there are many we now know to be possible, given manpower and training. This means a new kind of centre, institute, college, tied to a new ' mission ' experiment, where men can learn. From this would come a sound and certain knowledge of what we can and must do, and what we cannot and must not do. (How much work in this country fails on this score, e.g., Commandos, special missions, stunts, etc.) The new centre must be in the midst of an industrial town, and the men in charge must be very different from those who at present run theological colleges. And they must be willing *to fail at the right job*, rather than succeed at the wrong one ! "

THE SUPPLEMENT

We publish as Supplement a letter written to the Editor of the Christian News-Letter by two members of staff of one of the foremost Christian universities in China, Yenching University, Peking. Mr. Lapwood has been in China, with a short intermission of two years' advanced mathematical research in Cambridge, since 1932. Professor T. C. Chao is Dean of the Theological School, known both in and outside China as her leading theologian. He is one of the six presidents of the World Council of Churches. In a covering letter Mr. Lapwood writes :—

“ Dr. Chao and I, as we face the momentous changes which are now taking place, have set down in the accompanying letter the reasons why very many Christians in Peking want to stay here and welcome the new régime. We are prepared to co-operate with the Chinese Communists in their work for social justice and economic progress, and we believe that it is God's purpose for us to make this attempt. We cannot foresee success or failure, but we do believe that one essential element in the situation is our faith in the unbroken unity of the World Church, which implies your concern and care for us, and your effort to understand why we are embarking on this dangerous experiment.”

It seems worth giving more of our space to a description of an actual day's work, which also comes from Yenching, because it shows how for Christian friends in China the question of Communism is no longer an abstraction, but a matter of day-to-day dealings with Communists.

“ The main event of the week was my trip out to the big Iron Works, planned on an enormous scale for China, about ten miles west of Peiping. Nearby is the electric power plant for the city. The Communists took them over on December 19th. We spent an hour and a half walking over the half-derelict plant, started about thirty years ago by Chinese capitalists, but still not finished in 1937 when the Japanese took over. They got the first blast-furnace (250 tons capacity) working and built a second of 380 tons, then starting to build a third for 600 tons. At the war's end about half the job had been done, not too efficient but extensive. The Chinese troops who took over the factories at once stopped

the blast-furnaces over protest of the Japanese engineers, so that they both froze solid full of iron and slag. Since during the past three years all industry in North China has been grinding to a standstill under the stifling control of bureaucracy and corruption, iron has not been in demand. It may take five years of good management to get the whole plant into production.

"In the communist scheme for reconstruction in North China this iron-smelting factory is to play a very important part. Yet it is now half derelict, its technicians have run away, it has no raw materials left, most of the spare parts have been stolen and sold by the recent managers, and the Communists themselves have no technicians. They sent about six engineers and fifty political workers to take over the plant, and there was not a metallurgist among them. They found the workers unpaid and very much demoralized, and this was why they planned New Year propaganda entertainments and urged our students to help.

"On our arrival I was at once taken off to meet Mr. Meng Ching-Chi, Communist head of the 'taking-over team'. As a mechanical engineer he was obviously worried about the lack of skilled technicians and engineers. He was extremely friendly and frank. He is one of those who believe that to improve the people's livelihood they must foster industrial development, and import machinery from abroad. Our students were invited to join in a New Year meeting with a large group of soldiers and a Propaganda Group from the Army Political Group. We sat on the floor and there was an hour of singing. Finally, the Propaganda Group turned up, a short speech, and then their concert. Our students had had their minds on going into the city, and were ill prepared. As they listened to the first half of the programme by the Propaganda Corps they became more and more uneasy—first some choruses sung with terrific zest and accuracy, then dancing, short items, half comic opera, half ballet, wholly propaganda, performed with great skill and abandon, finally a play very well produced and acted. The main point was all to show the soldiers how to behave to the peasants, and the peasants that the soldiers were their friends. Our students returned in a very self-critical state of mind.

"After supper they organized a tripartite conference with representatives from Tsinghua, Yenching, and the Propaganda

Corps. Each described their work. Our hosts' leader told about taking over the factory and gave some advice on the line our students should take when helping in the city. This man Chou spoke very earnestly and fairly frankly, describing the difficulties they had met in trying to organize such a large body of workers, how they had been unprepared for the complexities of the workers' psychology and the deep suspicion with which they were at first (and are still) regarded. But he was certain that the key to successful revolution lay in the workers' hands, and that they must be won. He said, 'We have learned not to make vague utopian promises. We must be responsible for every word we say, no blank cheques. Take a phrase like "The factories will belong to the workers"'. If when a worker hears this he thinks he can do as he likes in the factory, we have failed. We have to explain in what sense the factory belongs to the workers, giving a clear understanding of worker participation in management, the various methods of profit sharing. We must explain how the factory belongs to the government which represents the interests of the workers. A worker cannot please himself as to how much work he does or how much pay he demands. If we can answer such questions thoughtfully it is good; otherwise, we must not raise them by careless promises.' Chou spoke from experience, with much commonsense, and wasted no time in blaming other people.

"Next day we went over to the Electric Power Company plant. It had been taken over almost intact, and the Communists offered to supply electricity to the city still controlled by their enemies, an offer accepted in part to light streets, pump water and sewage, run the flour mills and light government offices.

"All these Communist organizers seem desperately eager to do a good job and ready for all help sincerely given. They seem to fear the magnitude of the task of taking over Peking, a very different proposition from country work.

"A long cold ride brought us back to Yenching, for a two-hour earnest self-criticism meeting that same night. Later we heard the communist criticism, fair and not too severe."

DANGEROUS OPPORTUNITY

YENCHING UNIVERSITY, PEKING.

DEAR EDITOR,

During the past two years Peking has stood on an island of Central Government control in a gradually rising sea of Communist-organized peasant life. Now that island has been finally engulfed, and the two million people of Peking find themselves part of Communist China, carried along on a flood of social changes, witnesses of the destruction of that semi-feudal agrarian society in which we have been until now embedded.

A few people were able to escape. But the vast majority of the hundreds of thousands of Christians of North China had to stay where they were. They could not put off the challenge of Communism in the hope that a miracle or a third world war would solve the problem for them. Most of the Chinese Christian leaders in North China, and many of the missionaries, found this a convincing reason why we, who could have gone if we had wished, must stay too. But there are many other reasons, and in this letter we try to set out some of them. We do so now because we expect a period when we shall be cut off from easy communication with the West, when it will be hard for people of the West to realize why we act as we do, where we are right in compromising, and what we are holding firmly as essential to our Christian witness. By being forewarned, you and we may be ready to prevent that gradual divergence of sympathy and policy which starts from lack of mutual understanding.

Moreover, this question of relations with the Communists, which is now our problem, is in fact the whole world's central problem, and one which can only be solved in dangerous action. So our experiment has a significance which far transcends our immediate locality.

The collapse of the nationalist armies in Manchuria and North China has been dramatic, but expected as certain by all competent observers here. We have seen those armies gathered by ruthless press-gangs from a most unwilling peasantry. We know the

general wretchedness of the treatment of the privates, the lack of care for sick and wounded, the lack of provision for families of the dead. At the same time as the farmers have been dragged away to fight a war which is not their war, the burden of taxation on agriculture has been increased to the point where the people welcome any change. The lack of morale among the ranks of Chiang Kai Shek's armies is thus inevitable. But the worst failures have been among the officers, who have repeatedly betrayed their soldiers and their party. This is one phase of the general corruption within the *Kuomintang* (the Nationalist Party, led by Chiang Kai Shek) which has made it impossible for any amount of American help in money, munitions, or advisors, to save it.

Meanwhile, other sections of the nation have lost confidence in the Nationalist Government. Government restrictions, made for the benefit of a few leading capitalists, have crippled foreign trade and domestic industry (as shown, for instance, by the gradual paralysis of the Industrial Co-operative movement in Nationalist China, compared with its growth in Communist China). Civil servants and teachers have found their lives distorted by continual anxiety as to how to keep their families alive in rapid inflation. The much-heralded *Gold Yuan*, introduced in August, 1948, at the rate of 1 G.Y.=3,000,000 dollars, had lost after four months 96 per cent of its purchasing power. This loss of value was mainly due to the stream of new money which the government put into circulation to meet its immense budgetary deficit.

Chiang Kai Shek has never welcomed criticism. His government was so weak that it tried to suppress every critical voice. The main sufferers have been students. From Yenching University between August and November, 1948, more than sixty non-Communist progressive-minded students were driven to escape into Communist areas by the knowledge that they were on the black list for arrest. These included some of our best Christian leaders.

It is not to be wondered at that the mass of ordinary people in China have felt the situation intolerable, and are ready to welcome any release from it. As a local peasant said this week: "We are not afraid of the Communists. We have nothing to lose. We are afraid of war, conscription, and inflation."

But will the cure be worse than the disease?

The ordinary people do not think so. Sometimes from the mass of propaganda from both sides, and the tangle of rumours, it is possible to discover facts. During 1948 we were able to talk with reliable friends from Communist areas. Now we ourselves have lived for seven weeks under Communist control. These sources of information have built up for us a picture of Communist China as a region which is certainly not a paradise, but which does give a new chance to the ordinary man. As a first step the land of the rich is redivided among the poor peasants. While this has sometimes been done with mistakes and ruthlessness, it meets the fundamental problem of China's economic life with the only practical solution.

The officials are approachable and incorrupt, and live simply alongside the people. "Anybody," said a pastor from a Communist area (T'aiiku, Shansi), "can go to see the magistrate of a county and sit down and talk with him without ceremony." To those who know the formalities which in Nationalist China enable an official to evade his real responsibilities, this is a strange and refreshing picture:

Inflation is normally far less than in Nationalist China. General standards of living seem slightly higher, but the distribution is very different. The best food goes to the front-line fighters, the second best to farmers and industrial workers, and the poorest to students, who are trained in extreme austerity. According to a letter received and published in Hongkong, a student of the Communist North China University (*Hua-Pei Ta-Hsueh*) at Shih Chia Chuang gets two meals of millet and cabbage a day, lives with five others in a tiny room, gets one suit of thin clothes each year, one of thick clothes each two years, three pairs of thin cloth shoes each year and one thick pair, has practically no heating in the keen cold of winter, owns practically nothing. Yet the students, who are trained on the principle that this austerity is all for the sake of the common people, are happy and enthusiastic, despising the comfort they once knew in the Universities of the coastal cities. We have recently met many of them; they are dirty and unkempt, like a peasant (who cannot afford soap), but they are healthy from disciplined outdoor living and full of zest and purpose.

It is generally reported that small merchants and all industrial workers, technicians, and small factory owners are protected and given special concessions by the Communist Government. In the environs of Peking, as far as we have been able to observe, this policy is being carried out. Most reports show that there have been wide divergences between official Communist policy and its detailed application, but it seems as if most of these were due to the inexperience or inadequacy of the local organizers, rather than to corruption or intentional cruelty. The disastrous policy of "*tou cheng*" (struggle for rights) and "*ch'ing suan*" (settling of old accounts), in which local landlords were put at the mercy of angry peasants, has been greatly modified since November, 1947.

Thus the ordinary people are cautiously prepared to welcome the Communists. But what will happen to the minority groups—for instance, intelligentsia, Christians, and foreigners?

The officially announced Communist policy regards the present phase of China's history as the overthrow of feudalism. It follows that those groups whose interests are opposed to those of the feudal aristocracy—merchants, industrialists, factory workers, students, etc., should combine with the peasants against the landlord-official class which is their common enemy. In other words, for the time being, the Chinese Communists will welcome all who will work with them in their programme of social change. This is the meaning of "New Democracy"—a stage preliminary to Socialism through which China must pass during the next "several dozens of years" in the words of Mao Tse-Tung. So the majority of the intelligentsia in Peking have decided to stay and work within the new régime. For instance, only three Chinese faculty members fled from Yenching. Some who stayed did so without enthusiasm, but most believe that by their co-operation with the Communists they will be able to do creative work of real significance, and to influence the course of events. This group includes the Christians.

Most of our students and many of the faculty feel a release and joy and vitality which is very impressive. The revolution which is to save China from the paralysis of feudalism and from exploitation by stronger nations—the revolution which failed to reach completion in 1911 and 1927—is at last being accomplished before

their eyes. The time of real and rapid construction lies just ahead. The Communists come with great power based on the support of the masses, with a clear plan and a record of clean government. It is no wonder that they are welcomed.

But the Communists' lack of technically-trained people is recognized on all sides. Until recently, though they had developed effective methods of organizing and improving rural life, they had controlled no great city in China proper. Now they find themselves suddenly needing men to run the public services, educational institutions, communications, industries—all the complex structure of city life—in Peking, T'ientsin, T'angshan, Tungchow, and many smaller towns of North China. They are frankly apprehensive, and have made continual efforts to win over to co-operation those people whose services they need. The change from destruction to construction must be made now, and they realize this. A recent visit to the Shih Ching Shan Iron Works—not large by British standards, but the biggest in North China—which is to play a central part in their plans for industrialization here, showed that they have scarcely a man of suitable training to pull together this factory of 5,000 workers which has gone to pieces for the past three years under Kuomintang control.

We have, of course, made many attempts to discover the policy of our new authorities towards higher education. Our conclusion is that it has not yet been defined. We have been urged to carry on as usual, the only change being the abolition of the course in Civics previously taught as Kuomintang propaganda in National Universities. When peace is achieved, a Higher Education Conference will be convened, and at that the policy will be determined. The members of the Conference will be the representatives of the Universities themselves, and so our colleagues believe that if we can accomplish some creative thinking now about our place in the new order, we can influence the form of that order.

Similarly, the attitude to westerners appears to be as yet unformed. At first meeting, the Communist soldiers often refuse to talk to them. They have been taught to regard every foreigner as a potential imperialist spy. But from men and women in

authority we have received much courtesy and enjoyed frank and friendly discussion. When we ask about policy, they say, "That depends on the westerner. If anyone wants to work with us in service of the people, living alongside Chinese colleagues on equal standards, we will welcome him. But we do not want any one who stays with the idea of working against us." On international affairs they say, "We shall welcome diplomatic relations and trade with any country which will treat us as equal". In other words, policies are still fluid, and will be determined in part by the attitudes of individual westerners and of western nations.

The attitude of the Communists towards Christianity is more definite and more hostile. While it has been clearly stated that there will be legal freedom for religion,¹ there is likely to be vigorous anti-religious teaching, based often on misconceptions. But throughout the countryside, the Communists claim that they have found the churches closely allied to the landlords. It is reported that in some places the inscription on Roman Catholic churches—"T'ien Chu T'ang"—was sarcastically altered by Communist organizers to "Ti Chu T'ang", i.e. from "Hall of the Lord of Heaven" to "Hall of the Lord of Land". It must be admitted that this criticism is all too true, and true of Protestant as well as Catholic churches. Christianity has to live down the sins of the past.

Then how should Christians act? First, it must be very clear now that there is no escape from the problem of our relationship to the Communists. Soon the whole of China will be in their control, and Chinese Christians have to live within it. They may do this as a rebellious minority, as an indifferent self-preserving group, or as keen participants in the building of the new China. We believe that the third way is not only right for us as the expression of our Christian concern for human welfare, but is also the way of survival, health, and growth for the Christian Church.

¹ Mao Tse-Tung stated, in his famous speech on Coalition Government (p. 138, English version), "According to the principle of freedom of religion, the Chinese liberated areas allow all religious sects to exist. Be they Protestant, Catholic, Mohammedan, Buddhist, or any other religious organization, as long as their members observe the law of the government, it will give them protection. Everyone is free to believe in any religion or not and no compulsion or discrimination against him is allowed."

So Yenching University has set out on the adventure of participation as a private Christian University in the New Democratic China, and so far has met with an encouraging response. Yenching School of Religion has determined to continue as a centre of training for Christian workers and of Christian thought. The University student body has welcomed the arrival of the liberating armies with energy and joy, and the School of Religion students have joined fully in the activities of the whole student body. Beyond that, Christian students and faculty have set themselves the task of discovering how they can make the most effective witness in the new society, and of sharing their thought and decisions with the churches.

Meanwhile, the local churches have shown a new burst of energy, as they have put a more vigorous drive into the Federation of Christian Churches of North China (including practically all Protestant denominations). The Federation has set up Action Committees, for the witness of the church, social action, publications, etc. So far we have enjoyed complete freedom of discussion and religious observance; it is early yet to judge what the settled conditions will be.

As Christians here have discussed the possibilities of the future our thought has been somewhat as follows. On the one hand, we accept the challenge which the Communists bring of a life of greater austerity for the sake of the common people. We realize that we have enjoyed many special privileges and are ready to accept cheerfully the reductions in our standards of living and comfort which the new régime will demand. We accept the challenge to a more serious self-criticism and frankness with ourselves and each other, realizing that this Communist virtue is indeed our Christian responsibility which we have neglected. We also accept the principle that our activities must be directed more clearly at the immediate good of the masses, that we must identify ourselves more with them than we have succeeded in doing hitherto, even at the expense of temporary eclipse of culture and fastidiousness.

On the other hand, we see that we have a special responsibility to stand for certain ways of action—pity and forgiveness, tolerance and care for enemies or unpopular people, determination to discover facts and tell the truth, concern for each individual of

whatever class as a valued person. It is likely that we shall be witnessing by the patient demonstration of Christian qualities in a hostile environment for a long time before we win the chance to talk much about the basis of our action in personal relationship with God. We believe it will be right to do this, and we believe that we shall have the chance to do it, because of the desperate need of the Communists for help in service. A Communist speaker recently said, "We are materialists, but we are willing to tolerate other philosophies of life. Let them do their best and we will compete in service of the people. Their inadequacy will be shown by the results." This, as it stands, is a fair challenge, and we believe that we should accept it and aim to win the competition, as part of our Christian witness.

We have come to see the "New Democracy" and Chinese Communism not as transient scenes on the stage of history, but as essential patterns of the main drama. The Christian Church cannot withdraw from the area which they dominate, nor refuse to recognize the tremendous vitality and sense of destiny which mark their struggle for human rights for the heavily oppressed masses. Through our own inadequacy, or through Communist suppression of all efforts but their own, we may fail in our purpose of finding a common field of service and even a new synthesis of thought. But we are certain that God has placed us here at this time, and that our Christian duty is to discover His will in this situation, and to demonstrate the way of Jesus by the utmost co-operation that we can honestly achieve. As we go forward we count on your concern and care for us, your earnest desire to understand and help, and your continued unity with us in the World Church, from which no geographical or political separation can exclude us.

T. C. CHAO.

RALPH LAPWOOD.

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